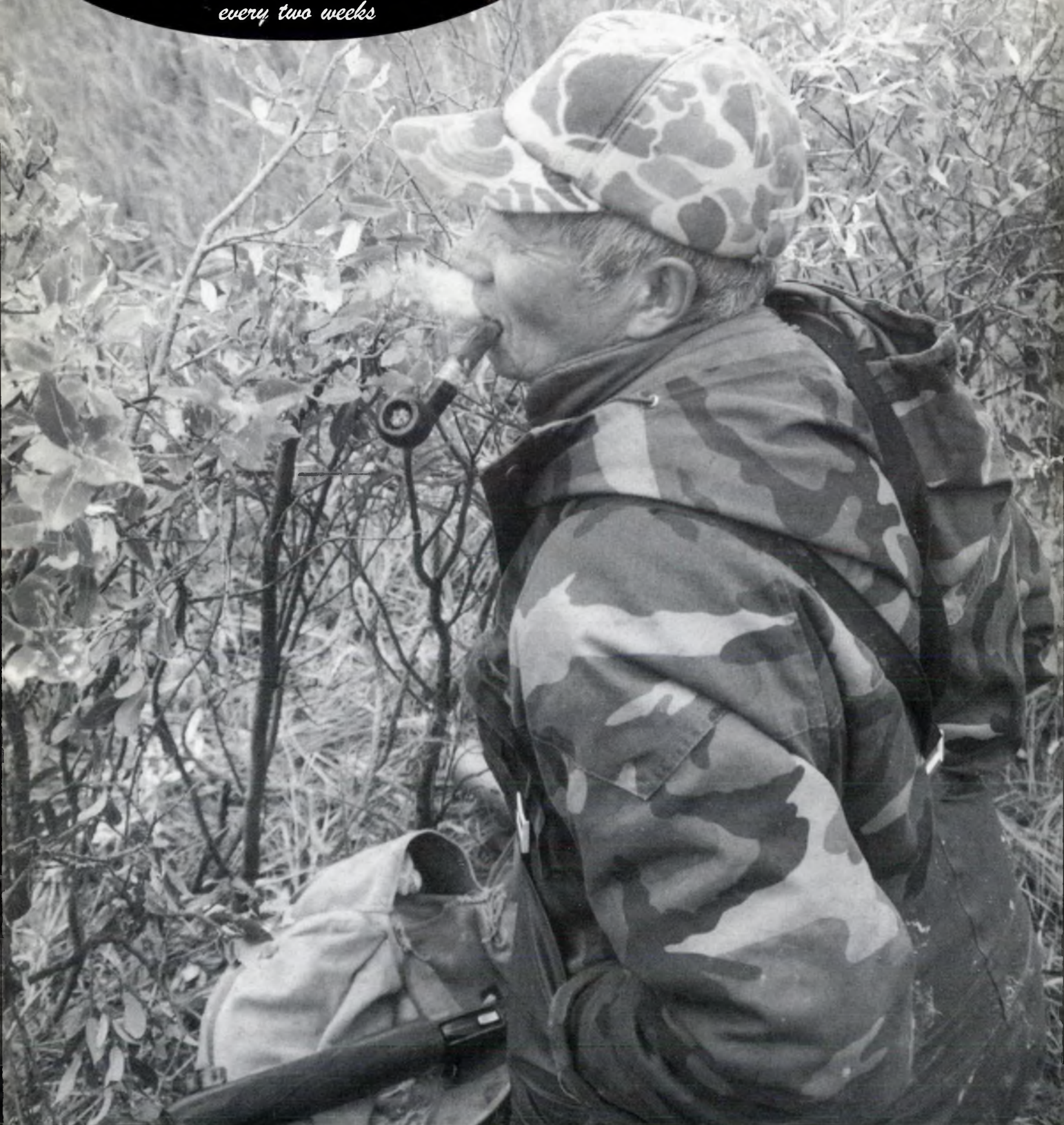


the Nation

Volume 3, No. 10 • April 12, 1996

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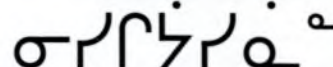
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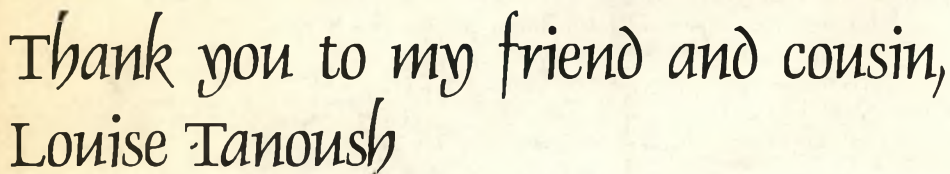
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YOUR FRIEND AND COUSIN, JEAN MESKINO
NEMASKA

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COVER:
Frederick Rickard, hunting
Photo: Paul M. Rickard

APRIL 12, 1996



One of the many sights during Neil's recent travels throughout Eeyou Astchee.

Friends, Creepersons, countrymen. Lend me your ears. Actually, in this case it would be your eyes and grey matter. We have traveled for miles through Eeyou Astchee these past few weeks and have seen, heard and learned much. As always, we had the good, the bad and, last but not least, the very ugly.

Rumors abound of a new millionaire in Creedom. The last I heard he had won more than a million dollars in one of Quebec's million lotteries. If I was him, I would flee. But not after I've located my birth certificate and collected my winnings.

The Mitchuaap "Presence" was nowhere to be seen in Chisasibi when I passed through.

Our last April Fool's cover with Bigfoot: Relax folks, the treaty was not ratified. It wasn't a treaty. It was merely an Agreement in Principle. April Fool's again. In case you didn't get it the first time.

Rabbits are falling out of the sky in Nemaska my always well-informed source tells me. The sole witness, understandably, should not be named. Although, we have all heard weirder (is that a word?) tales than this. Details, I know, I know, you want details! Unfortunately, that is one thing we are sorely lacking right now but here's what I could piece together. Our witness was walking on a snow-covered lake minding his own Cree business when he spotted rabbit tracks heading towards shore. The strange thing about said tracks is that they looked like their owner had just gotten off a hovering... I don't know... some kind of aircraft, I guess. Confusing as it may be, you can imagine how the hunter felt...

Around the same time these strange events were taking place a Little Miss Nemaska Pageant and its male equivalent

was being held. The winner of the Little Miss Nemaska competition gave her speech and it went something like this, "Hi! my name is Katrina Orr and I can't wait to go to school. Meegwehtch." A future valedictorian in the making. F.Y.I. Mr. Little Nemaska winner was Gerald Mattaweskum. Known for his footwork on the dance floor. I am told.

Update on the weight-loss contest in Nemaska: Our man writes, "160 pounds has been reported to have been lost. For those folks who are looking for lost and found rewards. I'm sure there's no reward for these heavy items. To say the least there were some losers who had to pay the ten dollar penalty into the fat pot."

Tina Keeper of North of 60 fame is not getting married to that chief after all (See Rez Notes #1). Two-Chord Erland Campbell will keep us posted I am sure.

Rez Notes is proud to announce that the Voice Of Generation X has been discovered. He is none other than, our melliflously-voiced News Editor, Alex Roslin. It's amazing who you run into around our neighbourhood. Alex and a lady friend of his were at the Pizzadelic™ enjoying a pizza, I would guess, when a "producer type" wearing the obligatory scarf approached our hero. And said, "You have the most unusual voice!" He claimed he was the future soundman for a new Metropolis-like alternative night club which needs someone to do their promotional soundbites. Needles to say, Rez Notes supports fully Alex in his new career. (Don't quit your day job yet. -Ed.)

That's all we have time and space for oh, gentle readers. I'm heading for the slopes. Geez, I hope there's still some snow left.

Ndiamond

the Nation



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PLEASE ADDRESS CORRESPONDENCE TO:

THE NATION PRODUCTION OFFICE

5678 PARC AVE.

P.O. BOX 48036

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EDITORIAL

TEL.: 514-272-3077, FAX: 514-278-9914

THE NATION HEAD OFFICE

P.O. BOX 151, CHISASIBI, QC. J0M 1E0

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DOMTAR LAWYER IN ON BARRIÈRE LAKE COUP

For four years, the Algonquins of the Barrière Lake First Nation blocked roads, fought in court and set up a tent city on Parliament Hill to stop clearcutting on their land. Their campaign forced Canada and Quebec to sign a historic agreement giving Algonquins the final say over logging on their land—an agreement held up around the world as an important precedent for aboriginal peoples.

Today, as sensitive negotiations on the agreement enter their final and most critical stage, the chief who led the anti-clearcutting campaign, Jean-Maurice Matchewan, has been overthrown by a group of Algonquins who are more favourable to the forestry industry.

Between 1994 and Jan. 1996, their legal advice came from Radha Curpen, a Domtar lawyer who works at a prestigious Winnipeg law firm. It was Curpen who filed a case in December with the Federal Court of Canada asking for Matchewan to be thrown out of office.

Domtar makes an estimated \$66 million in yearly revenues from its cutting in the 10,000-sq-km area covered by the Barrière Lake agreement. It also holds the largest of the 19 timber leases, known as a CAAFs, in this area. The final negotiations with Canada and Quebec are expected to see drastic reductions in Domtar's cutting.

"We think the timing is linked to killing the trilateral agreement," says Russell Diabo, a long-time advisor to Chief Matchewan. "We think the feds don't like the precedent. They prefer the Nisga'a model [which saw the Nisga'a give up their tax-exemption] and we know the Crees and Attikamekw are waiting to see how it will work out.

"Matchewan led the fight and in the process pissed off some

powerful people."

Last November, Chief Matchewan's opponents in the community presented a petition to Indian Affairs Minister Ron Irwin demanding his removal. "There was a clear consensus in the community," said Curpen. "Matchewan had been in place for 15 years and people wanted a change, which I think is understandable."

But Diabo said that of 140 names on the petition, only 41 actually live in the community. Some live as far away as California.

Irwin acted on January 23. Using his powers under the Indian Act, he removed Matchewan and appointed a new council made up of the group advised by Curpen.

Confrontations erupted when the new council tried to take control of the band offices. Matchewan's supporters barricaded buildings and to this day remain holed up in the village. Barrière Lake has no electricity, school, police, firefighters or mail. Half the residents have left town, either departing for their traplines or Maniwaki, where the rival band council has set up its office.

Solomon Wawatie, an advisor to the new council, told *The Nation* that Matchewan mishandled the band's finances, paid consultants too much and didn't do enough to create jobs. Wawatie said the band could create jobs by getting into logging itself. "Why not? Maybe we can show those guys how to cut. Does it have to be Domtar?"

Wawatie also confirmed that Matchewan's opponents got legal advice from another lawyer associated with logging interests—Hull lawyer Louise Labrie. Labrie works in the same firm as Yves Letellier, the lawyer handling a \$5-million lawsuit against

Barrière Lake by Claude Berard, who claims Algonquin blockades damaged his logging business.

by Alex Roslin

IRWIN WRONG TO REMOVE CHIEF: LIBERAL MP

Indian Affairs Minister Ron Irwin had no business removing Jean-Maurice Matchewan as the chief of Barrière Lake, says an MP from Irwin's own party.

"These are the First Peoples. They've been here thousands of years and we're telling them they can't run their own affairs?" said Liberal Member of Parliament Clifford Lincoln. Lincoln is a former Quebec Environment Minister who represented the Algonquins of Barrière Lake during their campaign against clearcutting between 1990 and 1992.

Lincoln said he is "quite certain" that "a great majority" of the community's residents supported Matchewan.

Irwin removed Matchewan as chief on Jan. 23 and appointed a new band council that is more favourable to the forestry industry. The move came just as a historic agreement is being implemented to reduce logging on Algonquin land.

Lincoln said logging companies probably won't be sad to see Matchewan go. "The very fact that they were reaching the most crucial time of the agreement's evolution, you certainly cut off the very people who have been working on it for many years. Where it's going from this point on, I don't know," he said.

"Obviously, the forestry companies would have preferred not to have the agreement. The trilateral agreement was a trailblazer, a wonderful model. All sorts of precedents were being set there that were extremely novel."

On March 18, Matchewan resigned as chief and community members held a traditional ceremony to select a new chief—Elder Harry Wawatie. Lincoln called on his government to recognize Wawatie, who is now struggling to run a community with no electricity, school, bank, mail, firefighters or Indian Affairs funding. "We're having a very difficult time now," Wawatie told *The Nation*.

Lincoln also wondered how Matchewan's opponents can afford all their high-powered advisors, like Domtar lawyer Radha Curpen. "All these top-notch outfits don't come cheaply. Who supplies all these funds? You've got to question that."

- Alex Roslin

"Bumpy ride"

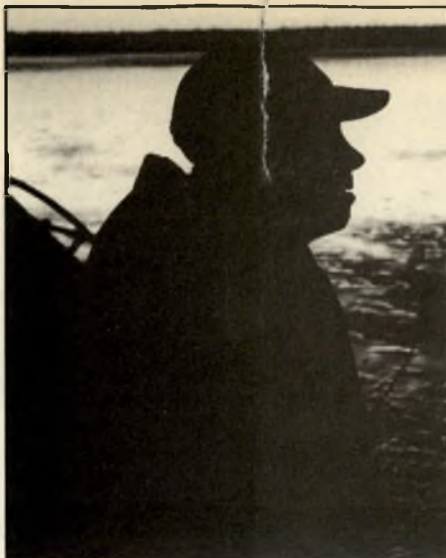
Letter to The Nation:

Open letter to the Chief of Chisasibi,
To me it sounds like the Chief thinks the police are responsible for people not taking alcohol. How many criminals would your community have if the majority of your people take alcohol? And they are arrested just for being drunk.

If you had a law that said: It is a criminal offense to be seen in public under the influence of alcohol—would you let the police arrest someone after you've received a phone call saying: My spouse is drunk, arrest him. Think about it! Surely not each assistance needed is considered a serious offense.

Also I find it so ridiculous when he said: "In our culture, when someone calls you to assist them you go without hesitation." For sure it's not the case.

I think the Chief needs to apologize to his employees and the police for criticizing them in the jobs they are qualified to do. It's not up to the Chief or the police to tell each individual not to take alcohol. It's really up to the individual to have the freedom to choose whether to take



alcohol or not.

We're all entitled to the freedom to choose whatever we want to do in life: To all the police in the Cree Nation, keep up the good work you are qualified to do. I hope no one misunderstands my message.

S. Moses-Gilpin,
Eastmain

Unfair to Chee Bee

Letter to The Nation:

It has been some time now since I left Chisasibi, so naturally I thought everything was going along well in that fine town. Suddenly to my surprise I read the article alleging that Chee-Bee Construction is overcharging the band on the foundations done last winter.

This came as a surprise to me since it is well-known in Chisasibi that Chee-Bee Construction is owned by the Chisasibi band and Chee-Bee is not operating at a profit. If Chee-Bee loses money on a project there are a lot of families in the Chisasibi band that are out of work and go hungry during the winter.

It really makes one wonder why The Nation would use such unfair allegations to put down Chee-Bee when as everyone knows, Gentleman George Pachanos, the President of Chee-Bee, has always put the interests of the community ahead of those of the company, even when he started Chee-Bee five years ago at the Band's request after the Band had lost substantial money with its Band Con-

continued on page 22

Coming On CBC TV Maamultaau

April 20 and 21

Maamultaau this week shows you an innovative tourism project from Ouje-Bougama. Join David and Anna Bosum as they give viewers a glimpse of the vast Cree wilderness and way of life...by dog sled. Also, **Maamultaau** takes you to the Hunting and Fishing Exhibition to find out how Cree outfitters are becoming more entrepreneurial with the use of modern equipment and technology.

April 27 and 28

Can a native school board successfully teach culture to its students? **Maamultaau** this week reveals a successfully new approach to teaching Cree culture within the school curriculum. Anna Bosum has created a hands-on experience in the classroom that is having great results in the Cree School Board. Also featured are results of the latest annual Cree School Board Art Exhibition held in Ouje-Bougama.

Watch Maamultaau:

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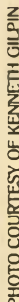
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Also, the canoe of the two men, which had evidence that it was rammed, was bought by two Surete du Quebec officers who investigated the deaths and never shown to the coroner. One of them is now head of the SQ officers' union.

The company's total sales rose 31 per cent last year, from \$2.14 billion to \$2.8

7

HEALTH CANADA TALKS TO YOU

BUILDING HEALTHY COMMUNITIES

In 1994 Health Canada introduced a new initiative called Building Healthy Communities. This program provides funding to aboriginal communities to help create healthier family and community environments in which all members can thrive. Its objective is to give communities the means to expand and improve the quality of, and access to, various services which will improve community life as a whole. Through Building Healthy Communities, it is hoped that new ideas and practices will be developed. With opportunities such as this, the more new ideas will be created, and ultimately, the easier it will be to make healthier living choices.

This year is the third year of the program, and right now all nine Cree communities in the James Bay are taking advantage of its benefits. All of them have developed projects. For example, there is "Outreach," a mental health support group in _____, the special "Gathering Week" for Elders in Mistissini, and the recent healing conference in Waskaganish. It is obvious that the Building Healthy Communities program is a success.

For Crees, Health Canada delivers two components of this program: Mental Health Crisis Management and Solvent Abuse. For more information on Mental Health Crisis Management, please contact Medical Services Branch, Quebec Region, at (514) 283-5614 or your local coordinator at the Band Council.

SOLVENT ABUSE

SOLVENT ABUSE, also known as inhalant abuse, huffing or sniffing, is highly addictive. The major categories of abusers include experimental, recreational and chronic. Abusers can suffer extensive and irreversible physiological and neurological damage. The most common solvents abused are easily accessible like gasoline, kerosene, nafta, and other household products. Solvent

abuse can lead to other forms of substance abuse. It is a key indicator of personal and family problems as well as the need for communities to address youth issues.

The Solvent Abuse component of Building Healthy Communities provides funding and support to communities for prevention, training and treatment intervention in the field of solvent abuse. A community has the right to determine its own needs and can approach the problem in the best manner it sees fit.

A few years ago there was little or no recognition of the serious problem of solvent abuse here in the Quebec region. However, today it is better understood. Now people are more aware of the dangers of solvent abuse. It is considerably more dangerous than alcohol abuse, and must be recognized much earlier among communities' youth. The youth of today need to have more opportunities open to them. They count on peer support and community help to build new attitudes to make healthier choices.

By the end of 1997 Quebec's first treatment centre for solvent abuse will open. It will specifically focus on youth and families dealing with this addiction. As well, there is a survey being conducted on the abuse of solvents among the Cree youth of the James Bay which will give us all a better idea of how important it is to take responsibility for this dangerous societal problem. Right now, Quebec has the second highest percentage in the nation of solvent abuse among our youth.

Programs such as Building Healthy Communities and Brighter Futures will enable Native and Inuit communities to work together and find a solution to this problem. For more information on Solvent Abuse Prevention and Treatment Intervention, please contact Medical Services Branch Regional Officer, Native Prevention Program, Quebec Region, at (514) 283-1559.

HEALTH CANADA TALKS TO YOU IS MADE POSSIBLE WITH THE FINANCIAL CONTRIBUTION OF HEALTH CANADA



BEESUM
COMMUNICATIONS

continued from page 7

billion. Profits are soaring because of higher prices for pulp and paper products.

Domtar felt so rich that it landed in hot water when it gave a former executive \$720,562 in severance pay in November. The executive had been on the job for only 18 months.

The severance was in addition to \$663,348 the executive earned in salary and bonuses during 1995. Domtar's president and chief operating officer earned \$850,990 last year.

The Quebec government controls 45 per cent of Domtar's shares.

FIRST GOOSE ON MARCH 6

Richard Ottereyes of Waswanipi is eating fresh sigabon early this year.

He managed to get the first goose of the year on March 6(!), the earliest anyone in Waswanipi can remember for a first kill.

One resident speculated that the goose was lost or that it was a non-migrating goose from the south which wandered away from its buddies.

MORTAL KOMBAT IN KAHNAWAKE

Fans of the Ultimate Fighting Championship, mark April 26 on your *Nation* calendar. A bare-knuckles fighting contest called the Battlecade Extreme Combat Championship is coming to a rez near you.

Competing for \$50,000 in prizes, Cree kickboxer Melvin Murray (see *The Nation*, Dec. 15) and 10 other world-class martial artists will be coming to Kahnawake for the brutal contest.

One of Melvin's toughest opponents will be jiu-jitsu fighter Ralph "The Pitbull" Gracie of Brazil's famed Gracie clan.

The rules are simple. Anything goes except for eye-gouging and biting. There are no rounds and the fight is over only when someone is knocked out or unable to intelligently defend himself.

"We're really excited. I'm still in awe about it all," said Michael Thomas, a tae kwon do master in Kahnawake and chairman of First Nations Productions, which is organizing the event.

"It should be quite an evening."

The event will be broadcast world-



BRIAN STEWART

Police graduation ceremony in Chisasibi. (The wrong picture was printed on page 9 of the last issue of *The Nation*. Sorry about the mix-up.)

wide on pay-per-view and is being sponsored by Penthouse Magazine.

For tickets call Mike at (514) 635-7757 or Admission outlets (514) 790-1245.

SQUABBLING OVER VOISEY BAY

Mining companies are squabbling over who will get control of the \$4-billion-plus nickel deposit at Voisey Bay in Labrador, an ancestral burial spot for the Innu and Inuit peoples of the area.

Inco Ltd., which controls 30 per cent of the world's nickel production, finally succeeded with a \$4.3-billion takeover of the deposit at the beginning of April.

Meanwhile, the local First Nations continue to be shut out of a voice in deciding what will happen to their lands. The land where the deposit is has never been ceded in a treaty. Already, mining companies have erected a small town in the area to exploit the deposit, which is the world's largest.

The company which made the find, Diamond Fields, is owned by Robert Friedland, who has had a checkered past with previous mining projects, including massive spills of cyanide at mine sites in the U.S. and Guyana.

HYDRO-CULT LINK PROBED

More embarrassment for Hydro-Quebec over the Order of the Solar Temple cult.

Members of the cult were involved in two mass suicides in the last two years that claimed 69 lives in Quebec, France and Switzerland. Now come rumours that another mass suicide is planned in the Laurentians this summer. Police are now probing the rumours.

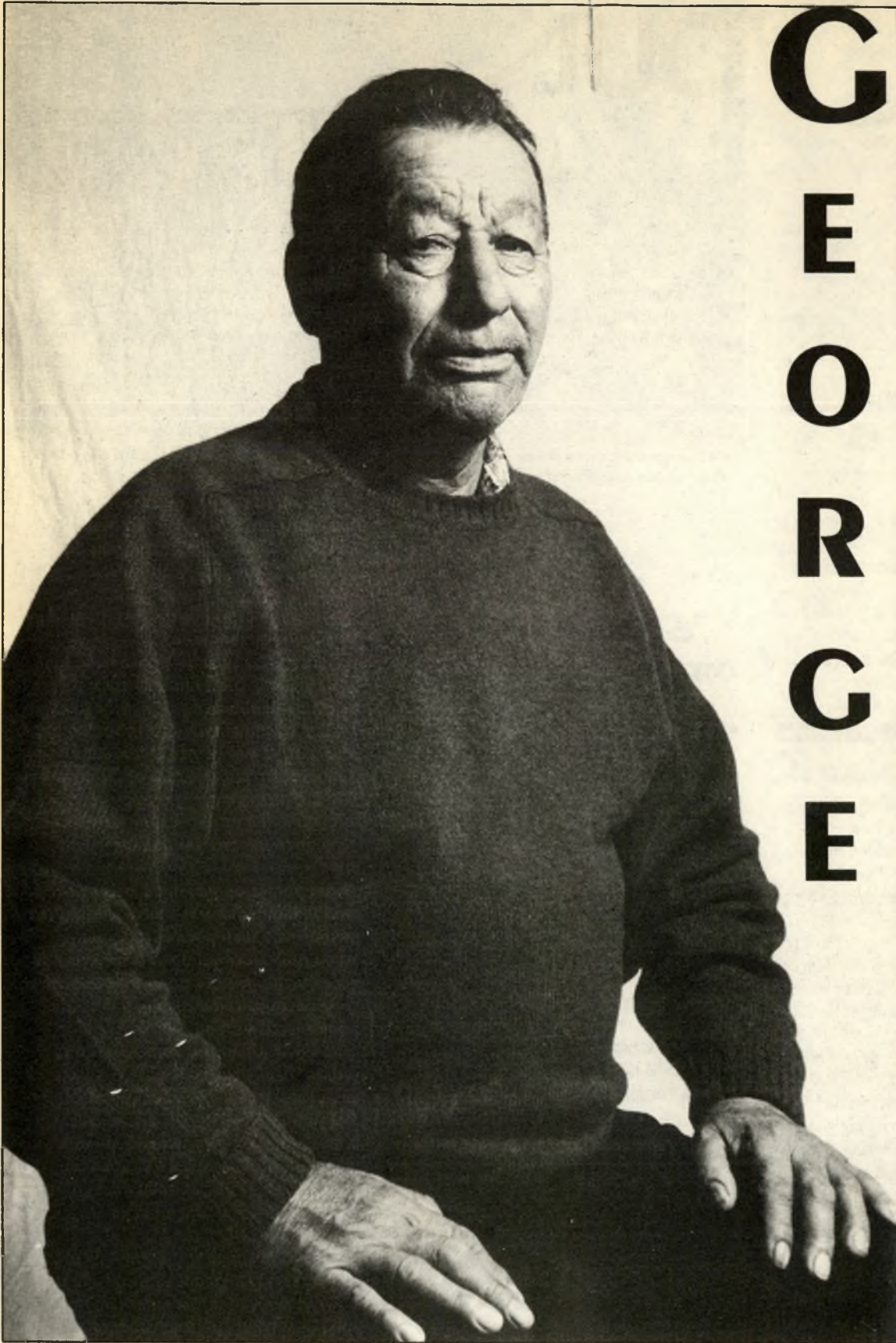
The cult has attracted many members from among Hydro-Quebec's employees. An internal Hydro inquiry found that the utility had paid one of the cult's leaders \$4,400 to give lectures on worker productivity and that 15 employees had links to the cult, including high-level managers.

Natural Resources Minister Guy Chevrette has ordered Hydro to conduct a second inquiry after a former employee made comments linking the utility to the Solar Temple cult.

BABY ROBERT

Many *Nation* readers responded to a recent article on baby Robert, who needed a foster home. We are pleased to inform you that as a result of these responses a foster home was found for him.

Another loving home is needed for at least two years for Inuit twins Ronny and Rhona, aged 13 months. They may become available for adoption. Non-smoking parents in the Montreal area or couples living up North close to a hospital are requested. Ronny is active and independent, while his sister Rhona is quiet, curious and responsive. Both are prone to respiratory infections. Info: Annie Alexander at (514) 937-9581.



**G D
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A SOULS HUNTING SATISFIED

We hunted goose differently from the way the coastal people did. On the ice where there is a lot of open water is where we would go when we wanted to kill geese. When the geese were spotted sitting out on the ice on a lake, we made a trail to go to the shore beforehand, laying branches on the ground. We had a small yellow dog. We left him on the beach and gave him meat and he would run around. When the geese spotted him, they started coming towards the dog. Ducks of all kinds. Lots of them. All calling.

It was decided we would shoot when the person closest to the most birds gave the word. Of course we didn't have the pump-action type of guns, just the double-barreled ones. I was just a young boy then. Someone would call out O.K. and the shooting would start. The birds would take off and the shooting would continue until everyone had shot off their two shells from the double-barreled shotguns. The shooting would end.

The next morning the hunting spot would be checked. More birds would already be there. Ducks, geese, all kinds of duck.

The geese were not usually cooked right away. They were collected until there were about 15 of them. When a child's birthday approached, the geese were cooked for him. All the women worked. Once cooked, the geese were carved up. All of them. One of the geese was left uncarved. I would see my grandfather before he served the meal cover the meat with a completely white cloth and let it sit. Then he would bring in his drum and sing with it for a while. Making himself heard that he was giving thanks. He valued that type of food. And was careful with it. The entire goose would be cooked; the intestines, all of it, the gizzards, nothing was left when it was first killed.

After my grandfather finished his song he would tell of animals yet to be killed. I was happy when I heard him say that. He would say exactly where caribou were going to be killed. The hunters would head there the next morning. As many as there were, 10 of them, they would all be killed. That is why I was so happy to hear him tell of the animal that was going to be killed. I was

sure I would see what he was predicting. That is why they respected their drums. That is how the old men used the drum, they used it for hunting.

Another time I heard him singing with the drum in the fall when the leaves were falling. He had removed the hair of the beaver over the fire, boiled it and was ladling the meat onto a plate. Then he sang. After his song he said, "You can see the way these leaves look, they're falling now. We will see them bloom again. And we will all be in good health." It was not until the next spring when the leaves bloomed we would see them again. We went our separate ways in the fall to where my father trapped.

When we saw them again, we saw that it was true what he had said. They were all safe and healthy. It was the same with us. That is why they were very careful with their drums, those old men. Children were never allowed to play with the drum. Only when the old men wanted to sing was when it was brought out.

The uncarved goose I was talking about, a small piece would be cut off along with the bannock and placed on a small plate and thrown into the fire as an offering. After the offering we would eat. The goose would be eaten first by the hunters only. Then the rest of the carved geese would be served and everybody was fed. Even the youngest child who wasn't able to chew yet was given a plate with a bit of food on it. The eldest would then eat the child's food. They said they did this so the child's soul would be satisfied. If it wasn't done the child would be ungrateful and greedy. The hunt would not go well if he wasn't given a plate. Because it was not known how long the child would live, that is why they did this. So everybody would eat in the teepee. That's how I saw it done. Nothing was left to waste. That's what I saw being done with the goose when it was first killed.

We killed geese earlier in the south. It was seen earlier. I knew this from the old men telling each other stories when we came to the coast. Long before they saw them on the coast we had seen them. They showed up earlier.

Sometimes it would come to be that

more caribou were killed when there were just patches of snow left. When the meat accumulated it was dried and smoked. The caribou oil would be prepared. Sometimes the men wouldn't even go out hunting. They would be working on the meat. This they would keep. When it was packed it would be wrapped up in a caribou hide that still had meat on it. It would be completely sealed along with the oil. When it was to be cooked at a feast, only then it was opened. My, you could tell right away what kind of meat it was—that it was caribou meat. It smelled like it had just been killed. That was the way they did it. Nothing was thrown away and wasted. There were never pieces scattered all over the place and thrown away. When all the people had gathered, the Eastmain people would usually arrive later. Whenever the rivers had cleared of ice. Then they would try to come and people would wait for them. When they had all arrived they would cook the food. The Elders were invited first and they would eat. One of the caribou hides had been prepared and coloured with berry juice along its legs. My mother always had these berries they used for decorating drum and caribou hides. The decorated caribou hide would be hung facing the East and then we would eat. That's how I saw it done.

There was always food to eat where my father hunted. But not so much. There was moose, caribou and beaver. These were what we lived on, we who lived inland.

...
I was like that before the way they hunt now. I was different. I did not use what they use today. These are what I used, my legs. Like my father, especially my father. Fortunately he saw the arrival of the snowmobile. But we used a lot of the land even though we used only our legs. Game was not plentiful. That is why we used a lot of the land. We never stayed in one place. Just travelling around. That is why we caught furs. That is the way we were.

George Diamond is a hunter, fisherman and trapper from Waskaganish. He is 74 years old.

SHOOTING HUNTING BLANKS

By William Nicholls

I didn't have much chance to sleep with all the adrenaline bouncing through my veins. Dad would have been proud as it had been a long time since I was awake and dressed by 6:30 a.m. In the past, the only times I usually got up at this time was to go hunting or fishing.

Today, though, I would be hunting the most dangerous animal of all... man! Actually, men—and they would be armed as I would be with a pump-action paintball gun. Some would be looking down my gun muzzle waiting to eat paint, I promised myself, while waiting for Neil to show up. I had an edge most newcomers to the game didn't. Not only had I hunted but I also grew up on Canadian Armed Forces bases. They were dead meat already. These were thoughts I used to psyche myself up. Boy was I wrong.

Paintball started out as an argument between two men on the topic of survival. Is survival a learned ability or an instinct that people possess? The argument led to the first paintball game played in 1981. It turned out to be a huge success. Those first players found the game to be challenging, exhilarating and fascinating. This hasn't changed. People who have played once want to play again.

When *The Nation* walked into Tombstone, none of us knew what to expect. We were composed of Kevin Ducharme, a Cree/Inuit and experienced paintball enthusiast from out of Kujjuuaq/The Pas, Manitoba, Neil Diamond, famed coastal Cree combat photographer and rabble-rouser, Alex Roslin, veteran of Ukrainian youth boot camps, and of course myself, the over-adrenalized inlander Cree who was just itching to prove he was a "natural-born killer."

Tombstone is an indoor paintball field with 25,000 square feet of playing surface. We're talking 50-plus buildings, some with two stories, a 100-foot-long river complete with waterfalls, and a sand floor. The sand floor is great for those diving rolls you may need to survive. Tombstone is located in LaSalle and is open 24 hours a day, seven days a week for your killing pleasure.

The first thing that was done was to divide us into two teams of about 25 people in each. Neil and Alex got into an argument about whether our team face masks were fuchsia or red. The referee solved it by yelling, "All pinks to this side of the bridge and whites to the other."

Like any group of friends heading into combat for the first time, the Nationites decided to stick together. We even had a plan. Kevin with his experience and Alex with his height would bring up the rear. Neil and myself would be the point men for our unit. We quickly learned that famous war-time saying was true... "A plan rarely survives contact with the enemy." Alex's and Kevin's guns jammed up right at the beginning and Neil took a hit right on his shooting eye. I was on my own. Instead of doing the smart thing and evaluating the situation, I moved to the front lines. About five minutes later, I discovered stupidity and joined the dead.



PHOTOS BY NEIL DIAMOND

Team Nation: Kevin Ducharme (sitting) with Alex and Will (in mask). Missing: Neil (See hand)

I also discovered pain, having been shot on my unprotected hand. I wanted to even the score. It was payback time. I also started feeling a few things that were unexpected. I liked being in the thick of combat and I started to dehumanize the enemy. They were now "Whites." No racial slurs here since off the killing field we were talking to each other about strategy and the game regardless of mask colour. But in the field they were definitely the enemy and the scum deserved to die. Unfortunately, that "white" scum was good and they were mopping the floor with us. Game 2 I died on the front lines after taking out at least two guys and getting nailed on the same hand. Game 3 I had the top of my head blown away. Cleaning the paint out of my hair was murder. I vowed revenge yet again. Alex learned great respect for the semi-automatic guns compared to our pumps. "I stepped around the corner and heard this burping sound. There was about four balls coming my way," he said.

By the fourth game, I hooked up with Ken (who I thought of as "Sarge"). Sarge, like any war movie vet, was an old hand. He also



had the highest survival rate of our whole team. Sarge taught me how to snipe and, best of all, how to run like a bat out of hell and not get hit. Though our team lost that round, Sarge and me survived the battle. I decided I liked surviving. It was a lot less pain and a bit of pride, I felt going into the dressing room.

The dressing room was where we all had a little R&R. Everybody discussed their kills and how they had been killed. Sarge confided to me that our team was low on experience and big on wimpiness. "You can't just defend and expect to win," he said. "You've got to attack."

Sarge also gave us the best advice of all for the next game, which was appropriately called Terminator. Terminator is simple. Two coloured vests are placed on the bridge. If you make it through the firefight to one, you are invincible except to the other team's Terminator. Sarge told us that while you can't kill a Terminator you can shoot him. Everybody goes for head shots trying to blind his facemask. Sarge put about 150 shots into the Terminator before being taken out. I remember that feeling of fear as I saw Alex get it in the back of the neck and the ribs from the Terminator and his white vest coming my way. I huddled in the shadows waiting to open up my weapon and go out in a useless blaze of glory. Strangely, he passed by the door of the building I was hiding in. Hoped swelled up in my chest like an over-inflated tire waiting to explode. As he passed around the corner I snuck out, relief washing over me like a sudden summer storm. I was safe. I ran the other way and killed two of the white running dog lackeys following in his footsteps. Though I went on to die, our team won the day. It was announced to great cheering in the dressing room. Neil even survived to the end. We were learning.

But things were starting to get ugly. The next game, it wasn't an automatic out when you were shot. You had to run back to a room and if your captain was alive and touched you, you were alive again. I gained a new nickname from one of my teammates... Kamikaze (translation is the "Breath of God"). We may have gotten beat again but the other team knew they had been in a firefight

from hell, by God!

There were more games but the last one was the craziest. No death until you ran out of ammunition and at half time it was every man for himself. As this round got started, I looked at my teammates and was shocked. We were down to the dirty dozen. More than half of our people had disappeared. I looked over at the solid wall of white masks. I knew what Davy Crockett must have felt at the Alamo. We were obviously the few, the brave, the proud—and the very, very dead. A feeling comes over you at this time. You have nothing to lose. You are Charlie Sheen when he goes insane in the movie *Platoon*. Remember when he just heads off into the jungles shooting anything and everything.

I was doing just that and quite well until a sprint across open ground found me meeting a pylon. I didn't notice until full contact. During all this, Neil got to experience the joys of combat photography. At first he was safe in his tower but towards the end he came down to get a few close-ups. Big mistake as he happened to step in between me and another combat-fatigued madman, who shot him twice in the hand, resulting in swelling the size of a golf ball (see photo). Yes, contrary what Neil says, I do insist that I wouldn't shoot my own photographer. Alex went down in a blaze of glory as he emptied his gun into a horde of whites waiting for him as he emerged from our base with paint all over his face mask. When it was all over, there was only me and one other standing. We emptied our guns into each other and headed back to clean up. It was over after about four and a half hours of sheer insanity.

Paintball also turned out to be an intensive exercise session that left all of us sore the whole next day. We were having so much fun we didn't even notice we were exercising. Since that day, we've all been really nice to each other so it must have worked out a lot of our aggressions. I would highly recommend trying out this game to Crees. Size doesn't matter as some of the survivors were of the less-than-athletic calibre you would expect. We're definitely going back soon. Give Tombstone a call at 514-595-1300 for the most fun you've ever had since your first goose!

The Residential School Syndrome

by Neil Diamond & Katerina Cizek

The Residential School Syndrome. This, with the words "Wounds We Never Deserved," was the theme of the four-day Cree Regional Healing Conference in Waskaganish in early March. The conference began with the opening prayer and a welcome to the 50 plus attendees.

Setting the tone of the proceedings, Abraham Bearskin of Chisasibi was first to testify. "I come to share... to share with my own healing and dealing with my own pain over the years."

He continued, and spoke with true honesty of his life in and after residential school. He shared painful memories of abuse.

A revealing video also gave people a chance to learn about the tragic history of residential schools. This biographical video portrays the mastermind behind the establishment of the school system. In the late 1800's Duncan Campbell Scott was the top ranking civil servant for Indian policy in Canada. Amongst his many cruel and harsh acts, his policies resulted in the deaths of many children to tuberculosis and other communicable diseases. He was also responsible for the imprisonment of First Nations people who persisted in practicing religious ceremonies. Through a series of amendments to the Indian Act, he outlawed the hiring of lawyers and the pursuit of land claims cases.

Ironically, Campbell Scott was a prolific poet who wrote extensively about Natives and their relationship to nature. His poetry predicted the 'vanishing race', meanwhile his policies firmly intended their extinction.

In 1920, he proclaimed, "I want to get rid of the Indian problem. That is my whole point. Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question." (See resource box on page 3 for video info).

Several workshops and Healing Circles dealt with such problems as family violence, sexual abuse, abandonment and neglect and grief. Other sessions offered one-on-one counseling and addressed the many problems and lessons that came out of the residential school experience. These continued late

into the night throughout the entire conference.

A highly anticipated speaker on the agenda, Donna Bomberry, of the Cayuga Nation, and a representative of the Anglican Church of Canada, extended an apology on behalf of the church. She also showed a video of the Primate delivering an apology to the National Native Convocation in Minaki, Ontario in August of 1993. She brought with her printed copies (reprinted on the following page) of the original formal apology as well as the ensuing acceptance by the Native convocation.

But a majority of the participants of this conference were not so quick to forgive, and gave their reasons why.

George Diamond responded to the apology: "We lost our rights to many things... We lost our right to speak our Cree language. We lost our right to communicate because we didn't understand your language, instead we were punished for speaking ours. We lost the right to express ourselves, even when we were right we were wrong. We lost our pride. We lost our dignity. We lost our freedom."

He continued, "I cannot accept this apology... It will take time for us to accept this, just look at how many years we suffered and had to carry this pain... Each individual will either accept or reject this apology—it will be their decision alone."

Annie Iserhoff of Nemaska forgave the church: "I speak for myself. I accept the apology because without forgiveness we can't be healed. If we hold a grudge against someone there's no peace within us."

Others spoke up and questioned the apparent last minute change to the printed copy of the text -- different type was used for the words, "offer our apology," from the rest of the text. Another wondered why a Native woman, rather than a higher official, was sent on the church's behalf to deliver the apology.

But the healing theme of the conference overshadowed the minor controversy over the apology. And the conference, the first for many, was considered by all a first important step in the healing journey.

The conference closed with a prayer circle and a traditional song of thanks to the Creator.



Closing photo of the Waskaganish Healing Conference 1996.

Our objective is to continue
until there is not a single Indian in Canada that has not been absorbed into the body politic
and there is no Indian question." - Duncan Campbell Scott

A Presentation by Abraham Bearskin to the Healing Conference in Waskaganish...

Note: Abraham Bearskin's presentation has been edited due to space limitations.

I come to share. And to share what I've done with my own healing and dealing with my own pain over the years.

I am a residential school victim. I am also a sexual abuse victim. I've also experienced child incest at home as a child, even before going to residential school.

I was in residential school eight years and most of my early days were in the south. I'm not sure at what age I was taken away from home — around 6 or 7. You see, my parents were very traditional. They've spent their life in the bush, every year. They're both 77 and they're still on the land. And I was with them until the time that I was taken away from home and put in the residential school.

My mother was my first teacher. My dad, I don't recall him ever hitting me. They had their way of discipline. That was kindness.

It's still hard after seven years. That first year in school, I experienced sexual abuse. I was about 7 (pause) 6 or 7. You see, I have a mental block still. I can't remember. That's how damaging the pain is.

That first year, that's when I experienced my first — I don't know what it was — the supervisor, I remember that watched us. That first year, not even a year — she started to do something with my body. I don't know what it was. I thought it was normal. She'd touch me all over the place and it, more or less, was shocking me.

And then it went further. There was the Minister, the principal that was running the school and he started to do that to me and I began to notice he was doing that to some of the boys. I also know that the first year that he was fooling around with one of the staff members.

And the confusion started for me. There was this man that was preaching about Jesus and what love is. The church was packed all the time. We prayed in the morning and evenings. And he was doing that! Those things happened at Fort George. Fort George Island.

Later I got shipped to another residential school and the abuse continued. I was bruised all over the body. I used to get hit. Sometimes we didn't eat for a long time. The sexual abuse continued. It happened with us, even the boys. We were doing that to one another. Sometimes the senior boys would pin us down and do that to us, like you do to a woman. That was painful.

Then from Moose Factory, they shipped me to another residential school. La Tuque. And it continued there.

This time we had some Native supervisor, non-Natives too, and this time the native supervisors started to do that to me, started to fool around with my penis, things like that, but more screwed up.

By that time, I was about 14. I was rebellious. I tried every way to get expelled.

I started to drink. I fought. I fought back at the supervisors. I started to hate white people. I started to hate the church. I had a lot of resentments. I even had resentments against my parents, against my people.

I started to do the abusing. By that time, I was numb. I had a way of escaping. You know, I could get thrown against a cement wall and not feel the pain. I was getting good at it.

That year was my first experience of, I guess you could call depression. I thought there was something wrong with me. My mind was someplace else all the time. I started to think about how to end the pain.

It was too painful. Sometimes I'd pick up a broken glass and try to slash or cut my wrists somehow. I thought I'd bleed to death. Then one day I wrote a letter and explained what was happening. I remember writing that letter back home, but in English, and telling them what was happening to me.

I got called into the office by the principal, the Minister. My letter was opened. Somebody had opened it. I got strapped. Again.

There's more incidents.

I drank for 21 years. I finished high school, in the back of my mind saying, "I'll fight back. I'll get you in the end." I said, "One day when I grow up, I'm gonna come looking for you and really get you." I had it all planned out.

I got into drugs. I got into alcohol. For 21 years, I drank. And the pain started to go. At this time I was in my late teens, early twenties. I think I was around 21 when I thought of suicide again. I planned it, how to do it. I would get drunk, get high on drugs and just end it. I had no where to go. No where to turn to. I couldn't even tell my parents. I got back home and my own people told me this — you know you live like a white man. Then again, the confusion came back. Some people call that caught between two worlds, but to me there's no two worlds — there's just a collision of societies and I was in the middle.

I started to rebel against my own people. They couldn't tell me anything. I knew everything because I went to school. I finished high school. I went to university. I was so mad. So full of anger. Bitterness. Violence. After all these years I'd been through, going through the system and I go back and get the same treatment back home. But I didn't care. I kept drinking.

I did a lot of abusing during those years. I abused women. I had one relationship after the other. Then I met this girl in a bar. A year later we were married. 13 years we were married. 13 years we separated. I thought that was love. She drinks, I drink. Good match. She takes

drugs, I take drugs. Yeah. That's the woman for me. Those 13 years we were together, I didn't stop. I had affairs. I was never at home. I abused her. That's how far the pain went in me, the damage that was in me.

One day I woke up, more or less. I looked out the window and I saw my dad go by. Something happened right there. He was walking very slow. That's when I said, there's something happening with me.

Oka. I went there for treatment. I said to myself: 'I'll go to save my marriage.' Two weeks later, I found out, No. This is not the reason I am here. I'm here to treat my alcohol and drug addiction. And slowly it started. Things started to open up in my life. And the pain, I started to see that the pain didn't belong to me. Something happened to me.

That's how it started eight years ago. I started to look at myself and found that, I was not such a nice a guy. I still had resentment. I still prayed. I still went to church, but I had resentments against the church. But I found my strength through the teachings of my grandfather. I always remember him. Job. His name was Job Bearskin and he talked about the land. He talked about the old ways, about creation. He talked about the Creator and the beauty that's out there. That's where I started to find strength.

After treatment, maybe three months later, I ended up back in treatment, out west at Poundmakers. I started to experience some of my grandfather's teachings, what he used to teach me, and I could relate to them. When I started to reflect back, I began to realize: 'Yes. The Creator also gave Native people gifts.' I knew I had to do more. I started to talk about my sexual abuse.

I started to deal with my sexual abuse. Dealing with it doesn't take overnight. It takes a while.

You don't do that in one day or one month. When I started to see the good in myself, then I began to say, Hey the Creator created you. There must be some good in you. The Creator doesn't create anything that's bad. And I began to see the beauty in being a Native person, to know a little bit of who I was. When I dealt with my sexual abuse, I began to see that the abuse began about 500 years ago. And I looked further, and the abuse started in the time of man, when man was put on this earth. I went back to the time that it happened to me. I began to change those negatives around, and they became my tools. They became my teachers. Anger became a teacher. Bitterness became a teacher. Violence became a teacher. They became the tools in my own healing. A lot of pain, a lot of crying. I still cry a lot.

My healing is in my tradition. I didn't have to look far. We pray to one Creator. It is faith that will take us far.

The Apology

A message from the Primate to the National Native Convocation
Minaki, Ontario, Friday, August 6, 1993

My brothers and sisters:

Together here with you I have listened as you have told your stories of the residential schools.

I have heard the voices that have spoken of pain and hurt experienced in the schools, and the scars which endure to this day.

I have felt shame and humiliation as I have heard of suffering inflicted by my people, and as I think of the part our church played in that suffering.

I am deeply conscious of the sacredness of the stories that you have told, and I hold in the highest honour those who have told them.

I have heard with admiration the stories of people and communities who have worked at healing, and I am aware of how much healing is needed.

I also know that I am in need of healing, and my own people are in need of healing, and our church is in need of healing. Without that healing, we will continue the same attitudes that have done such damage in the past.

I know that healing takes a long time, both for the people and for communities.

I also know that it is God who heals, and that God can begin to heal when we open ourselves, our wounds, our failure and our shame, to God. I want to take one step along that path here and now.

I accept and confess before God and you, our failures in the residential schools. We failed you. We failed ourselves. We failed God.

I am sorry, more than I can say, that we were part of a system which took you and your children from home and family.

I am sorry, more than I can say, that we tried to remake you in our image, taking from you your language and the signs to your identity.

I am sorry, more than I can say, that in our schools so many were abused physically, sexually, culturally and emotionally.

On behalf of the Anglican Church of Canada, I offer our apology.

I do this at the desire of those in the church like the National executive Council, who know some of you and have asked me to apologize.

I do this in the name of many who do not know these stories.

And I do this even though there are those in the church who cannot accept the fact that these things were done in our name.

As soon as I am home, I shall tell all the bishops what I have said, and ask them to co-operate with me and with the National executive Council in helping this healing at the local level. Some bishops have already begun this work.

I know how often you have heard words which have been empty because they have not been accompanied by actions. I pledge to you my best efforts, and the of our church at the national level, to walk along the path of God's healing.

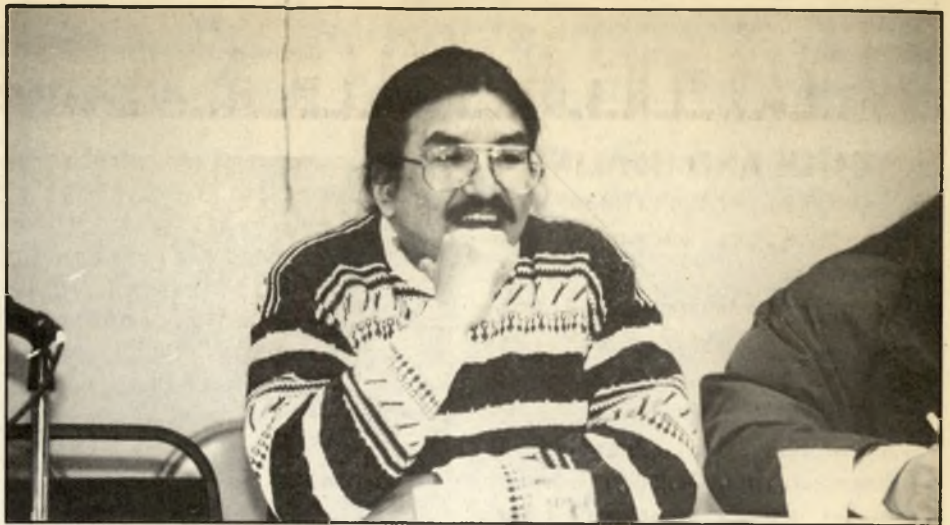
The work of the Residential Schools Working Group, the video, the commitment and the effort of the Special Assistants to the Primate for this work, the grants available for healing conferences, are some signs of that pledge, and we shall work for others.

This is Friday, the day of Jesus' suffering and death. It is the anniversary of the first atomic bomb at Hiroshima, one of the most terrible injuries ever inflicted by one people on another.

But even atomic bombs and Good Friday are not the last word. God raised Jesus from the dead as a sign that life and wholeness are the everlasting and unquenchable purpose of God.

Thank you for listening to me.

Michael
Archbishop and Primate



Continuing the Healing: Recommendations

We have to continue with the process and we have to ensure that we let the Federal Government know that it is their responsibility and it has to be held accountable, including all the churches, the Anglican, the Roman Catholic and the Baptist Church. That the Federal Government and the Anglican Church, the Roman Catholic Church and the Baptist Church inclusively provide funding for other conferences such as this and to invite all those other community members.

Dorothy Wynne, Moccreebec

My thoughts are that we have several workshops during the year and even have another regional conference such as this and I suggest that the other communities do the same in their community and that would get back together in a year or a year and a half from now to see where we're at, to share our ideas and help each other in our healing.

I don't want my children, my grandchildren to be sitting around this table discussing the same pain, the same wounds as we are now. I want them to be living in a healthy way. I want this cycle to end, and I think we, at this table, can start this process, ending this cycle of abuse and violence in our communities.

Susan Esau, Waskaganish

To have these circles, there has to be an understanding that everybody in that circle is equal. And what is shared in that circle is sacred. I think once we've started having these circles, then people will be ready to come forward and share their pain.

Allan Sailors, Moose Factory

One of the recommendations I would like to make is that every effort be made for the Cree language to be preserved. That was one of the main things I feel we lost in residential school.

Mary Bear, Waskaganish

As part of our healing, we need to get back many things that we have lost in the past. Those are the photographs, we need to search and find those people that have those photographs of people when they were in residential school. Anthropologists and our people are trying to get back a lot of these from museums -- bones, artifacts, they call them artifacts, I shouldn't call them artifacts -- things like bundles, different art, clothing that our people wore. I think we need to repatriate those things that come from that era. The residential school era. And each community should compile their own documentation. I think this is very important and valuable.

Robert Weistche, Waskaganish

The one thing that sustained us while we were in the bush, was that, to me, it was neutral ground. In the bush there is happiness there. That is where our people trapped, and our culture is there. That would be one of my recommendations, is that the next gathering be in a setting like that.

That elders be a part of the gathering. These elders provide a sense of security. I think that the bush is the best place for meetings because people seem to be able to talk better. It makes dialogue and conversation flow better. You have a better sense of being.

Gertie Murdoch, Waskaganish

Whatever we've learned from this gathering, whatever you have learned from being here, whatever you've shared or gained, the knowledge and strength -- Go with that.

Take it with you and help others to find themselves in their healing journey.

Susan Esau, Waskaganish

RESOURCES

For more information about Residential Schools, you can look up the following sources:

• BOOK: *Breaking the Silence*.

A report and study about Residential Schools, published by the Assembly of First Nations.

Call the AFN at 613-241-6789.

• VIDEO: *Duncan Campbell Scott: The Poet and the Indians*.

A 56 minute NFB video about the mastermind behind the residential school system. Call the NFB at (514) 663-3456. Order No.: 9195 002

• IF YOU NEED TO TALK ABOUT YOUR EXPERIENCES OR HAVE QUESTIONS ABOUT HEALING, CONTACT YOUR COMMUNITY WELLNESS CENTRE, CLINIC, OR

Joan Brackenbury - 514-488-5982
Bob Imrie - 514-989-1013

HEALTH BRIEFS

YOUTH AND HEALING

This week (April 8-12) is Mississauga's first-ever Wellness Week, but the healing process in that community began over a year and a half ago.

"For the past year, we've been working really hard on sexual abuse healing," said Helen Iserhoff, Mississauga's Community Health Representative.

The community woke up to the pain of the people a few years ago, when a 15 year old girl committed suicide. That same summer, many youths in Mississauga also attempted to take their lives. "When we started to talk to the youth, the main reason they talked about was sexual abuse," said Iserhoff. "I think that summer was the turning point".

Now, a sexual abuse counsellor visits the community every two months to work on an individual basis with the survivors of abuse.

"More and more people are coming forward and looking for help," said Iserhoff. "He is very good. Almost every visit he has a new client."

WELLNESS IN CHISASIBI

The healing process is also starting in Chisasibi, where a new Wellness Centre recently opened.

The Centre will offer social, arts and crafts, community activities, healing circles, talking circles, a safe house for battered women and their children, as well as a centre for individual counselling for survivors of abuse.

The safe house is open to women and children from all nine communities.

"We are now looking for two full-time counsellors," said Sarah Glisky, Chisasibi Programs Administrator. "Instead of people leaving the community, healing can happen here."

In the past, people who have left, found no support network or follow-up when they got back. "Things can get worse for them," said Glisky. "That's what we're trying to avoid."

HEALTH FAIR

On April 10 and 11, Chisasibi is holding a Health Fair in the Mitchuap. Information booths dealing with everything from alcohol and drug abuse, to nutrition, dental hygiene, anti-smoking, and child development will be set up so that "People can get to know all the resources and people available to



A hundred women signed up in February for what is turning out to be an extremely successful women's exercise group in Chisasibi. The group is so popular that men are asking for a class now too, Nellie Bobbish, one of the organizers, said.

them". The Fair runs from 1-8 pm both days. Food and Prizes. Everyone is welcome.

CREES JOIN INUIT

After 30 years of waiting, Great Whale finally has a new health clinic. Designed in the shape of a circle, the new clinic is shared between the Cree and Inuit people of the community. "In the 60's, everyone was together. But the JBNQA split everyone up. The Inuit had their own school, clinic. We had our own. Even the village was separated. I guess that's why it took so long time to get the clinic," said CHR Mary Mast. "We waited many years. But we're working together again now."

Cree elder John Petagumskum and Inuit elder Winnie Cookie cut the ribbon during the opening ceremonies. After, there was a community feast. The planned dance was cancelled.

WEIGH-OFF

The Waskaganish "weight-off" competition is still going strong, and the pounds are dropping off faster than you can say "double cheeseburger and large fries". At last count, the

Band was ahead of the School Board by 2.69 pounds. In total, the School Board has lost an average of 3.91 pounds and the Band has lost an average of 6.6 pounds. This may not seem like a lot, but keep in mind that this is the *average* weight loss. Gertie Murdoch at the School Board said, "Losing weight together takes away a lot of pressure and people are mostly laughing the weight off".

NEW LOOK FOR TOWN

The forced move from Fort George Island to Chisasibi was so devastating for the residents, that many didn't care about the appearance of their new town. But this summer, that will change. Chisasibi is planning a complete re-landscaping with grass, flowers and new walking and cycling trails that will circle the community. Planners are hoping the new look will not only boost town pride, but will improve mental health as well.

NIGHT WALKERS

Eastmain has a nightly walk that's getting a lot of people in good shape. Contact Eastmain Sports and Recreation for more information.

This has been the second edition of the new 'ᑭᓕᓕᓕᓕᓕᓕ Let's Live Well' Health Section, The Nation's joint project with the Cree Board of Health and Social Services of James Bay. This month, we visited WASKAGANISH and CHISASIBI. We look forward to visiting all the other Cree communities in the coming months. If there is anything of interest coming up in your community please do give us a call: 514.272.3077 or fax: 514.278.9914

Contributors for this edition of ᑭᓕᓕᓕᓕᓕᓕ

Neil Diamond
Catherine Bainbridge

Deantha Edmunds
Abraham Bearskin

Rhonda Sherwood
Nian Matoush

Bob Imrie
Mavis Verroneau

Emily Rondeau
Katerina Cizek

4TH ANNUAL CREE NATION INVITATIONAL TOURNAMENT, MINOR HOCKEY AND BROOMBALL

FINAL SCORES

THURSDAY MARCH 14, 1996 - ICE 1

| CAT. | SCORE | VISITOR | HOME | SCORE |
|------|-------|------------|-------------|-------|
| NH | 0 | Nemaska | LAC SIMON | 4 |
| NH | 0 | Waswanipi | CHISASIBI | 7 |
| NH | 0 | Eastmain | MISTISSINI | 4 |
| CBB | 1 | MISTISSINI | Chisasibi | 0 |
| CBB | 0 | EASTMAIN | WEMINDJI | 2 |
| CBB | 0 | WASWANIFI | WASKAGANISH | 0 |
| CBB | 0 | Nemaska | LAC SIMON | 1 |
| NH | 1 | O.J. | WASKAGANISH | 4 |
| PH | 2 | Eastmain | LAC SIMON | 6 |
| PH | 2 | MISTISSINI | WASKAGANISH | 2 |
| PH | 2 | Waswanipi | CHISASIBI | 4 |
| PH | 0 | Nemaska | PIKOGAN | 9 |
| JBB | 0 | Chisasibi | MISTISSINI | 2 |
| JBB | 3 | LAC SIMON | Wemindji | 2 |
| MH | 2 | Mistissini | WEMINDJI | 3 |
| MH | 8 | WASWANIFI | Chisasibi | 2 |

ICE 2

| | | | | |
|-----|----|-------------|-------------|---|
| NBB | 0 | Waswanipi | CHISASIBI | 1 |
| NBB | 10 | WEMINDJI | Kitci-sakik | 0 |
| NBB | 0 | Lac Simon 2 | WASKAGANISH | 3 |

| | | | | |
|-----|---|---------------|-------------|---|
| NBB | 3 | LAC SIMON 1 | Pikogan | 0 |
| AH | 1 | Chisasibi | LAC SIMON | 3 |
| AH | 2 | Mini-Trappers | WASWANIFI | 2 |
| AH | 6 | WEMINDJI | Eastmain | 2 |
| AH | 0 | Mistissini | WASKAGANISH | 5 |
| MBB | 0 | CHISASIBI | MISTISSINI | 0 |
| MBB | 0 | O.J. | WEMINDJI | 4 |
| MBB | 0 | Waskaganish | WASWANIFI | 1 |
| MBB | 2 | NEMASKA | Eastmain | 0 |
| JBB | 0 | Waskaganish | WASWANIFI | 1 |
| BH | 4 | MISTISSINI | Chisasibi | 3 |
| BH | 4 | EASTMAIN | WEMINDJI | 4 |
| BH | 7 | WASWANIFI | Waskaganish | 1 |
| BH | 1 | Nemaska | LAC SIMON | 9 |

FRIDAY MARCH 15, 1996 - ICE 1

| | | | | |
|-----|----|-------------|---------------|---|
| AH | 10 | CHISASIBI | Mistissini | 0 |
| AH | 4 | LAC SIMON | Waskaganish | 2 |
| AH | 2 | WEMINDJI | MINI-TRAPPERS | 2 |
| AH | 10 | WASWANIFI | Eastmain | 0 |
| NBB | 2 | WASWANIFI | Wemindji | 0 |
| NBB | 6 | CHISASIBI | Kitci-sakik | 0 |
| NBB | 0 | Lac Simon 2 | LAC SIMON 1 | 1 |
| NBB | 0 | Pikogan | WASKAGANISH | 8 |
| JH | 3 | WASWANIFI | Wemindji | 1 |
| JH | 6 | CHISASIBI | Pikogan | 3 |
| JH | 2 | Mistissini | WASKAGANISH | 4 |
| JH | 2 | Eastmain | LAC SIMON | 5 |
| MBB | 0 | O.J. | CHISASIBI | 3 |
| MBB | 0 | Nemaska | WASKAGANISH | 1 |
| MBB | 4 | WASWANIFI | Eastmain | 0 |
| CBB | 1 | Mistissini | WEMINDJI | 2 |
| CBB | 3 | WASWANIFI | Lac Simon | 0 |
| AH | 0 | Mistissini | LAC SIMON | 6 |

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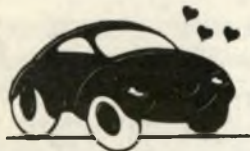
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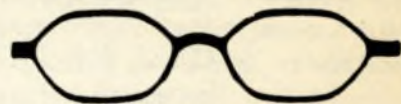
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Canada's Report to 'Habitant II'

The United Nations Conference on Housing Istanbul, Turkey June 1996

What it says on Aboriginal Housing

"In spite of special funding allocated, many Aboriginal people continue to occupy substandard housing."



What it doesn't say

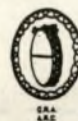
In spite of enriching themselves from the minerals, forests, electricity and other resources taken from Aboriginal lands, Canada continues to deny access by Aboriginal peoples to standard, uncrowded housing and to the development and employment opportunities that would support this.



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Grand Council of the Crees (of Quebec)
Grand Conseil des Cris (du Québec)

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| | | | | |
|--------------------|----|-------------|---------------|------|
| MBB | 7 | MISTISSINI | Oujebougoumou | 0 |
| MBB | 8 | WASKAGANISH | Eastmain | 0 |
| MBB | 3 | WASWANIP | Nemaska | 2 |
| NH | 7 | O.J. | Lac Simon | 3 |
| NH | 6 | WASKAGANISH | Nemaska | 1 |
| NH | 0 | Mistissini | WASWANIP | 2 |
| NH | 10 | CHISASIBI | Eastmain | 0 |
| MH | 5 | WEMINDJI | Waswanipi | 2 |
| MH | 0 | Chisasibi | WASKAGANISH | 2 |
| BH | 3 | MISTISSINI | Wemindji | 3 |
| BH | 3 | Eastmain | CHISASIBI | 6 |
| BH | 6 | LAC SIMON | Waswanipi | 2 |
| BH | 2 | Nemaska | WASKAGANISH | 6 |
| MH | 1 | Chisasibi | WASKAGANISH | 5 |
| SEMI-FINALS | | | | |
| NBB | 3 | LAC SIMON 1 | Chisasibi | 1 |
| NBB | 1 | Waswanipi | WASKAGANISH | 2 |
| CBB | 0 | Lac Simon | WEMINDJI | 2 |
| CBB | 2 | Mistissini | WASWANIP | 3 |
| BH | 2 | WASWANIP | Mistissini | 1 |
| BH | 1 | Chisasibi | LAC SIMON | 6 |
| MBB | 0 | Waskaganish | WEMINDJI | 4 |
| MBB | 1 | Mistissini | WASWANIP | 2 |
| JBB | 0 | Waskaganish | MISTISSINI | 1 SO |
| JBB | 2 | WASWANIP | Lac Simon | 1 |

SUNDAY MARCH 17, 1996 - ICE 1

| | | | | |
|---------------------------------|---|---------------|-------------|------|
| NOVICE BROOMBALL FINAL | | | | |
| NBB | 0 | Lac Simon | WASKAGANISH | 2 |
| CADETTE BROOMBALL FINAL | | | | |
| CBB | 1 | WEMINDJI | Waswanipi | 0 |
| NOVICE HOCKEY FINAL | | | | |
| NH | 0 | Waswanipi | CHISASIBI | 5 |
| ATOM HOCKEY FINAL | | | | |
| AH | 3 | Mini-Trappers | WASWANIP | 4 |
| PEE WEE HOCKEY FINAL | | | | |
| PH | 2 | WASKAGANISH | Pikogan | 0 |
| MIDGET BROOMBALL FINAL | | | | |
| MBB | 0 | Wemindji | WASWANIP | 2 |
| JUVENILE BROOMBALL FINAL | | | | |
| JBB | 1 | Mistissini | WASWANIP | 6 |
| BANTAM HOCKEY FINAL | | | | |
| BH | 3 | Waswanipi | LAC SIMON | 5 |
| PRE NOVICE | | | | |
| | 6 | COASTAL | Inland | 4 |
| MIDGET HOCKEY FINAL | | | | |
| MH | 4 | WASWANIP | Waskaganish | 1 |
| JUNIOR HOCKEY FINAL | | | | |
| JH | 3 | MISTISSINI | Waswanipi | 2 SO |

**FEETS, DON'T FAIL ME NOW!**

PHOTO COURTESY OF KENNETH GILPIN



THERE'S GOING to be some sore feet in Eastmain this summer after Chief Kenneth Gilpin, his wife Sally and four other residents finish a 705-kilometre walkathon to raise \$1 million for an arena and community centre.

The fearless group plans to head off from Val d'Or on July 19 and march due north all the way home to Eastmain.

And they plan to do it in 10 days!

"The idea of this walk is we would do it in a traditional manner," said Gilpin. "My people used to walk all the time before ski-doo's and planes. This was natural for them."

The other walkathoners are youth Renata Wesley and Derek Mayappo, Christine Moses and Dennis Cheezo. Dennis has diabetes and was eager to take part to prove that diabetics can still lead an active life, said Chief Gilpin.

The James Bay and Northern Quebec Agreement guarantees youth facilities to each Cree community, but Eastmain has been unable to get the government to cough up the cash for nine years.

Finally, Chief Gilpin said enough's enough. He lined up \$1 million from the Board of Compensation and is asking for another \$2 million each from Quebec and Ottawa. He hopes the walkathon and other events will convince individuals and organizations in the Cree communities and towns like Val d'Or to put up the remaining \$1 million of the total \$6-million cost.

Besides an arena, the new building will have a stage, a youth centre and an area where Elders can gather and tell stories.

Gilpin hopes the fundraising walk will embarrass government bureaucrats into finally keeping their promises.

"It's a shame when you have to enter into negotiations on something that was agreed to back in 1975. Here we're trying to prove that whatever we receive, we've earned it."

The whole community wants to be part of the campaign, said the chief. "When I first mentioned it, 30 or 40 people said they wanted to come. But we thought it would be more effective this way."

To kick off the walkathon, a busload of Eastmain residents will travel to Val d'Or to hold a day of traditional activities, games and cooking, following by a "dancing bash."

Also this summer, Eastmain's renowned square dancers will help raise more funds with a bus tour of the Cree communities and nearby towns.

Meanwhile, the walkathon promises to be only the beginning of a fitness craze now gripping Eastmain. "If we succeed, we will paddle... Then we can snowshoe," he said.

Gilpin is already talking about a canoe voyage along a traditional route from Mistissini to Eastmain the next summer, and another one the next winter.

The walkers are getting ready for the big day by going for strolls on the highway and psyching themselves up mentally. "The Elders gave us a suggestion for how to do it spiritually. You have to believe yourself you can do it, no matter how long it is."

- ALEX ROSLIN

continued from page 6

struction Department.

The article states that the foundations that Chee-Bee built last winter cost \$60,000 when they should have only cost \$30,000. This to me is like saying you can buy a fur hat for \$25. Well, any Cree worth his salt would know that a beaver hat will cost around \$125, a mink hat will cost \$300 and a sable might run about \$500. The only fur hat I know of that you can buy these days for \$25 is rabbitskin and most people don't like those.

The cost of those foundations also includes the connections to the infrastructure and the extra posts that were required to set these houses in place, plus the fact that the mobilization costs and project administration costs are nearly the same for doing only the foundations as it is to build a complete house. The project wasn't allowed to start until after the goose break, so this probably cost an additional \$10,000 per unit in loss of time and extra labour. These houses are located in an area that requires considerable backfilling and site preparation so an additional \$5,000 per unit was probably required for site preparation.

It would seem to me that the costs of these foundations included all of these considerations and that it would be grossly unfair to accuse Chee-Bee of overcharging, when in fact the extra costs are due to the scheduling and coordinating of the work, which are not Chee-Bee's responsibility.

Chee-Bee is certainly not without its faults. However, it would seem preferable to present a fair and unbiased view of the situation as both the Band and the construction company are involved.

George S. Burman, Architect

Ed. Note: The article in The Nation did not state that the foundations built by Chee Bee Construction "should have only cost \$30,000." Instead, it stated that Waskaganish had built similar foundations for \$20-25,000, which had led Christopher Napash, director-general of the Chisasibi First Nation, to ask questions about why they cost \$60,000 in Chisasibi.

Peter Gull responds

Letter to *The Nation*:

In the issue of *The Nation* on March 15, 1996 under "Mixed Messages" [Letters], I would like to clarify some misunderstanding which may exist with the anonymous concerned Cree related to the operations of Mishtuk Corporation and the joint venture with Domtar Inc.

First of all, the compensations being directed to the tallymen for past damages—Mishtuk Corporation was in no way involved in the negotiations on this issue. However, the corporation has created a remedial fund for the purposes of providing assistance to the tallymen who are directly affected by the logging operations of Mishtuk. This program in no way duplicates or replaces any trapper programs sponsored by the Cree Trappers' Association or by the Department

of Indian Affairs.

With respect to the logging operations process, the corporation has a community mandate to practice logging operations on community lands with a long-term objective of expanding such operations. In the annual operations, the corporation, taking into account the sustainable yield, utilizes approximately 1 per cent of the total volume whereby ample supply of wood will be available for generations to come. With the implementation of proper forestry management and silviculture works, logging operations and traditional pursuits can be compatible (JBNQA, Sec. 24). Mishtuk Corporation is not the only Native entity involved in forestry operations within the province of Quebec and Canada. However, forestry is one of the main industries in the Abitibi region and is also a renewable resource which is readily within the lands of the community.

One wonders if the timber concessions presently possessed by the corporation had been granted to a non-Native company, if negotiations on the protection of traditional pursuits, Native employment and economic benefits to the community would have existed. The practice of proper forestry management taking into account the concerns of the Waswanipi trappers would also be questionable. As a Cree individual who has been involved in Native issues for over a quarter of a century, I have the habit of expressing my concerns publicly.

**Peter Gull, President,
Waswanipi Mishtuk Corporation**

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Memories Held Tight

Between the memorable pages of your mind

Your body runs one step ahead of you as you try and catch up.

The life you've live, the life you're living, everything changes.

And as you hurt I hurt with you, as you cry my heart cries too.

And as you remember the things of the past, you're slowly catching up

If your shoes fit me. I'd walk with you to your memories I'd walk between the memorable pages of your mind.

Waiting

Falling to my shoe tops landing on a whim

You don't know the love that I hold for you, as my mirror and I see my reflection laughing on me.

How can I keep on loving onto a memory and thoughts of tomorrow that linger upon my tongue, holding onto nothing?

Will I be the image of what love will never see, hold onto or care about?

You don't know the love that I hold for you...

Jill, Toronto

"I KNEW"

I knew, the day you were born that you would be special.

I knew, that we would be more than just mother and daughter.

I knew, that we would be friends, friends who share secrets.

I knew, that you would be a person, a person who I can trust.

I knew, that I would be able to lean on when I'm down and sad.

I knew, that you would be a person who would lift my spirits up.

I knew, that you would return the love, the love I have for you.

And you know, dear friend, all of these have come true because "I knew."

Love your mom,
Lillian

This poem is for my sweet and dearest daughter and friend, Caroline, who celebrated her birthday on March 2. Although she's a grown woman, she'll always be my baby girl. Happy Birthday, dear friend and daughter and many more to come.

Memories don't change

I had a friend who I really liked and seemed to like me back.

As we got to know each other more, strong feelings came flowing through me and through my heart. He was constantly in my mind. Even though he was miles away, we still would communicate through letters. He told me how he felt and that he wanted to know me more and of course I felt the same way.

He would open up to me in his letters. More and more I wanted to see his smile and hold him in my arms again. I never forgot his lips next to mine and his warm chest against mine. I could still hear his whispers in my ear and images of him in my mind.

So little time we spent together but so big your memory is to me my dear friend! Why did you have to go? It hurts me to know that I can never see your smile, feel your warm chest against mine and another letter from you ever again. But you will always remain in my memories. Since he's gone I'm the only one to keep memories of us and memories never change.

Anonymous,
Waskaganish

In Memory

God saw you getting tired
He wrapped you in his loving arms
And whispered, "Come with me."

You suffered much in silence
You faced your pain with courage
Until the very end.

You tried so hard to stay with us,
Your fight was all in vain,
God took you to his loving him
And freed you from all pain

Never does a day go by
We don't think of you
A golden heart stopped beating,
Two hard-working hands at rest

God broke our hearts
To prove to us
He only takes the best

When the days are sad and lonely
And everything goes wrong,
We seem to hear you whisper
"Cheer up and carry on"

Each time we see your picture
You appear to smile and say;
"Don't cry! I'm only sleeping,
We'll meet again someday."

By Jane Blacksmith

Dedicated to Samuel Jos. Gunner who passed away Nov. 23, 1995 after a long seven-year fight with heart problems.

Liar

You see you told me you loved me but I knew it couldn't be, it was her that you wanted. From what I can see, you just wanted to forget her and I was away. And now that you are with her you seem to be glad. I'll never be able to forgive you and I'll have memories of what I had once.

By: A girl in Mistissini
at the reception centre,
Anonymous

100-BIRTHS

101-BIRTHDAYS

CLASSIFIED SPECIALS

Happy Birthday to you Katherine T and Mom Rosie on March 20. Brother Johnny T.

CLASSIFIEDS

on March 25. Sister Maggie Longchap on March 29. Happy Birthday - God bless you all. Fr: Trifona Mattawashish xoxox (Mist.) More to come.

Happy Birthday to you Mom. Rosie Trapper on March 20/96. I love you so much and God bless you and keep you. Fr: Daughter Diana T. and grandsons (Mist.).

Happy 1st Birthday to son Harry Matt. on Feb. 28/96. We love you so much and God bless you and keep you. With love (mom) Trifona and (dad) Peter Matt. (Mist.) Happy 1st birthday and I love you baby brother. Fr: Brenda Matt.

Sending a happy 1st birthday to Tommy Neeposh on Feb.

3/96. My how time flies. It seems it was only yesterday that you were born. Anyway, have fun on your special day. God bless you. Love always Mom & Dad (Nem.).

Birthday greetings going out to Miss Piggy on March 7/96. From all of us at 339 Amisk.

Happy birthday to Angelina on March 7. I love you kisses are waiting for you. Love your monkey.

Happy Birthday to Anita on March 7, Annette on March 11, and to the little man of the house Redfern on March 15. God bless you on your special day. From all of us at 339 Amisk Street, Mist.

We'd like to wish a very happy 15th birthday to our pulchritude (B) daughter Marina Moore on February 20. Violets are blue, Roses are red, Sugar is sweet and so are you and Julie thinks so too. (Just joking) Lots of love Mom & Dad.

I wanna wish a happy birthday to Lucy Salt on Feb. 17/96. I want you to know that I never forget you even though I don't see you. you're still my sister in law and I love you down deep in my heart. I really mean it. I'm hoping to see you sometime this summer. Fr: Marion Shecapio (Mist.)

Happy Birthday to my brother Kenneth Salt whose birthday is on March 3/96. Please don't celebrate your birthday on drinking, celebrate your birthday cake before you bite. Take a big big smile. Don't eat too much you might throw up. Take care, your sister Marion Shecapio.

Birthday greetings going out to Iris on March 19, Leonda on March 29. God bless you both on your special day. Love always Clifford, Maryann, Jordana, Brady, and baby Rosie.

Bonne fete Andre! Je te souhaite une belle et bonne trente-cinquieme annee. Le goose break arrive tres bientot! Laisse-moi pas ici avec Napoleon! Il veut manger ma bouffe - ta chatte qui t'aime: Channele.xx

I would like to wish a happy belated birthday to two of my very special friends. Faith Gunner on Jan. 17 and Twyla Trapper on Jan. 29. Happy Birthday to you both and many more to come. Fr: Friend always Kyla Matoush.

To our special daughter Sheena Longchap on Feb. 28/96. Happy 10th birthday and God Bless you and many more to come and we love you. Love always, Mom & Dad. (Mist.).

Belated birthday wish going out to Julien Samuel Blueboy whose birthday was on the second of February and to Ernest Blueboy on the fourth, both from Waskaganish. From Roderick, Hazel, Diane, Jeanette, John, Arnold, Matthew and Roland Blueboy.

Sending a belated birthday to my daughter Tina Lorrie Anne Shecapio. Her birthday is on January 5/96. I can believe your 19 year olds sweet-heart. I love you so much. Your always there when I need help you never put me down. Mommy love is big for you Tina. From: Marion. Mist.

I would like to send birthday wishes to my cousins, Carla. Her 1st birthday is on March 7th. And to Maggie her 4th birthday is on March 6th. Maggie this is the year that you'll start school. So you won't bother asking to go with me to school. Happy birthday to you both. Love always: Angie (Wemindji).

Happy Birthday to my sister Deborah Loon who is now in college. Be good and study hard. With love sis. Mary. Feb. 23rd. P.S. You make me feel

so old.

I would like to wish a Happy 4th Birthday to Maggie on March 6th and Happy 1st birthday to Carla on March 7th. Hope you enjoy your special days as I enjoy being with you girls. Love always Mom Sarah. (Wemindji).

I would like to wish a Happy Birthday to a dear friend of mine Jane S. on Feb. 5/96. Hope your day be as special as you are and friends are forever and I'm glad that you're my best friend. Friend always: Maggie M. (Mist.).

Happy belated birthday to my uncle Morley R. on Jan. 29. To my aunt Laurie R. on Jan. 31/96 and also to my sister Kyla M. on Jan. 30/96. Remember that I will always love you and care for you guys. Love always Maggie M. (Mist.).

I would like to wish a happy b-day to Iris Voyagcur. I hope you will have a nice b-day on March 19. I hope your friends will be so so happy too. Love always Leonda.

This month is a special month because my brother Nathan has his 13th birthday. (Feb. 7th). My special aunt Susan's birthday (Feb. 13). My baby Nakonee's 1st birthday (Jan. 17). And my very special mom Flora (Feb. 18). I love you all. Love: Sabrina.

Sending a happy first birthday to my best buddy Nakonee Mark on February 17, and to my great uncle Jimmy Gull from Phoenix Gull.

We would like to wish a happy birthday to our two sons Jerry & Ricky Coon. Ricky's on Jan. 11th and Jerry on Jan. 18th/96. We thank God for keeping and guiding you both may God bless you. We love you both so much. Love: Mom & Dad.

Wishing a very happy birthday to my loving small family...Norman on Feb. 7, and to our son Gregory on Feb. 14. I love you both so much. Hope you enjoyed your special days. God bless you both. Love always: Laurie-Ann Whiskeychan. (Mist.).

Happy 18th birthday to our grandsons George Swallow (March 2) and Darryl Swallow (March 12) May your lives be filled with love and happiness. And the precious love we have for both of you will never end. Love Grandma and Grandpa (Sarah and Johnny Swallow)

Happy Birthday to our grandson Christopher Swallow on March 19. Hope you have a great time on your birthday. With love Grandma and Grandpa Swallow.

Happy belated birthday to our oldest son Matthew Swallow on Feb. 24/96. No words can't express how much we love you. Love and Prayers from Mom and Dad. Sarah and Johnny Swallow.

Happy birthday to my sister Flora on February 18/96. You're my one and only sister. I wouldn't have it any other way. And for my nephew, Junior. Happy 13th birthday. You're my pasok-mayetch. Ha-ha. Just kidding! Love always, Suzanne in Ouje-bougoumou. xxx.

This one goes out to our chubby sister, Mary Swallow on Feb. 13/96. Happy birthday girl! And many more wonderful birthdays to celebrate. Please don't eat too much cake. (Remember your diet) Love always Lillian and Erica. xoxoxo.

Mother are special in every way and we would like to wish ours a happy birthday. (Emily Swallow on Feb. 15). Wishing you all the best on your b/day and may God bless you in a very special way. Love always Lillian & Erica. xoxox.

I would like to wish a special birthday to a special friend. Brenda Blacksmith on Feb. 3/96. Hope you have fun on your b/day. Don't party hardy too much. Try to stay out of bed on your day, there are other things to do besides sleeping. Fr: A friend who really cares, Erica Swallow. Oops! By the way God bless you.

To the world's shortest little cousin, Alice Metabie. (Jan. 14) Happy belated birthday Oomajees! We hope all your dreams come true, especially with the little one your ex-

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pecting. From Meejickjans and Nijinobechgons.

Happy birthday Margaret Rose Diamond whose birthday was on March 31st.

Birthday wish going out to our grandpa Elijah Cox on Feb. 4 and many more wonderful birthdays to coming your way. Hope you'll have a great one this year. With love your granddaughters Suzanne and Sarah.

We would like to wish a Happy 6th birthday to Emine Wesley on Feb. 15. Happy Valentine's day from Emma, Virginia, Clarence, Jennifer, Terri-Lynn Napash (Chisasibi).

We would like to wish a happy b-day to Edward Bearskin (Ajou) on Feb. 21/96. P.S. We love you and don't party too much and a Happy Valentine's day from your secret admirers.

I want to wish a happy birthday to my friend Krista Pachano on March 22. Hoping you'll have an enjoyable birthday that brings you warm memories of friendship and fun! Love April.

103-WEDDINGS

Congratulations to my daughter-in-law Agnes and my son Glenn James Shecapio who were celebrating their wedding day on January 21/96. I love you both with all my heart. I will always be there for you when you need encouragement. I L Y Agnes very much. From in-law Marion S.

We want to congratulate Agnes and Glenn James Shecapio on their wedding day. Jan. 21st/96. We love you Agnes. That you are my sister-in-law if you need help we will always be there for you. Just call us! We'll always be ready. From Tina and Sheryl and Margie Shecapio. Love you. 103-Anniversaries

Wishing happy 10th anniversary to my wonderful parents. Hannah and Sonny Orr on Feb. 14. I wish you both the very best and thanks for everything! By the way Mom & Dad, since it is my birthday on that date too, could I have an extension on my curfew? Please!!! With love from your daughter Desiree. xoxox.

I would like to wish a very happy 5th wedding anniversary to my sister Sarah and her husband James Mayappo (Eastmain) on Feb. 23rd/96. Many more years to come and happiness always. From your sister Mary and family.

104-GRADUATIONS

We would like to congratulate Henry Wapachee for successfully completing and graduating from his police course in Nicolette. We are very proud of you and we love you very much. From Claudie and Steve Alexandre in O.J.

105-OBITUARY

In loving memory of our beloved grandson, nephew, cousin, and friend; Roderick Steve Bobbie Tapiatic who passed away on Feb. 27/1995. Although you are no longer with us we will always remember you for your kindness, your caring and most of all your warm love. You left us with a very special gift, your precious daughter Cynthia who re-

minds us so much of you. As we took each day, one day at a time, we found comfort in her and in our friends and relatives. In God, we found strength. We will always keep you in our hearts. Your loving grandparents, Joseph and Minnie Sealhunter, your loving relatives the Sealhunters.

300-PERSONALS

Congrats Glen and Nina on your first year of sobriety. Keep up the good work. One day at a time. From the family.

Happy Easter greeting to mom and dad, Glen, Nina, Yaushtin and Robin. From Peter Cotton Tail.

Hello everybody. My name is Grover. Hello Dare, Elmo, Oscar, Big Bird, Cookie Monster and everybody as far away as Chisasibi and near in Moosonee. From Grover in Moosonee.

I would like to say Hi! to Keith Swallow. I miss your cute face. First time I saw you, I felt like I was going to faint. I remember when I saw you in s— c—. Do you? I hope I'll see you very soon. Luv-u!

You've been there when I needed you, cared enough to try to understand my feelings and help me to understand myself. Patricia, thanx for everything! I miss you and hope to see ya soon! Fr: Your friend Leigh-Ann G.

I would like to say hi to Raymond Jolly in Nem. I just want you to know that you mean alot to me. I would like to get to know you. It would be a dream come true. From your secret admirer in Wask.

I would like to say hello to my girlfriend Jasmine Jonah in Wask. How come you didn't go to Val D'or tournament? I thought I would see you there, cause you were there last time! From your secret admirer in Chis. P.S. I miss you a lot gal!xoxo.

Looking for Karen from Wemindji. My name is Nikita. We met in Hull, you lived upstairs from me. I'm 9 yrs. old. I miss you and want to hear from you if you are out there, please write or call. 361 Wilson, Chibougamau, Qc. G8P 1J6. 418-748-6113.

Pheobe Darling: just remembering the riots we caused in Hull last summer. U know who had the nerve 2 call collect?! Cindy C-Ford, she wanted \$ so she could buy a new thighmaster 4 herself. Stay in touch girl-friend!

We would like to say hi to our friend Gloria Tanoush in Nemeska. Hope we hear from you soon and take care! From your friends Naomi and Theresa Bosum in Ouje-bougoumou. P.S. Don't party too much!

MI'Kmw man 38 seeks Cree/Native female (single mothers o.k.) 25-45 yrs. For friendship, fun & whatever else the creator has in mind. Write: Paul R. Toney, c/o Blomidon & Gould's Hollow Band. P.O. 746. Wolfville, N.S. B0P 1X0.

We just want to say hi to a funny lady who's fun to be around. Betsy B. Lacroix. Welcome to our gang but when will you stop smoking! From the employees at the Lodge.

To: Mother Goose. You're so kind that most people don't see it because they're so blind. But I hope someday you'll be mine. From:

Godzilla.

We'd like to let all Waswanipi guys who think they're all that to wake up and jump into reality. Cause you are all just a bunch of immature wannabees. From Waswanipi girls who know what they are talking about.

What did you do when you turned 18? I did this... BOOM! Hey, remember this? From your girls, you know who!

We wanna wish Sol a quick and speedy recovery. From your buds at the nation office.

We would like to say Hi to our friends Michelle and Trevor in Nemaska. We'll try to come down whenever. Take care of yourselves and don't party too much! From your friends on the phone! O.J.

I would like to say I love you to my sweet, cute and wonderful nephew Justin Bosum. I love you every second I see you! With love, from your aunt Naomi in Ouje-Bougoumou! xoxox

We would like to say we love you to our cute and very special nephew Rubber Duckie (J.B.) We love you with all our hearts! With love, from all your aunts and uncles from the Bosum Family in Ouje-Bougoumou! xoxoxoxo

Hello to Robert Dixon in O.J. How have you been behaving since the last time we've seen u in Val d'Or? Hope you're taking care of yourself. Be nice if we meet again someday from your donkey friends in Wask.

I would like to say Hi to my friend in Lac-Simon, Yolande Wabanonik. Hi! Yolande how are you doing? I hope you're doing fine. As for me I'm doing okay. I hope I'll see u in Val d'Or next month (March). From your friend, Una. S. Moses (Wask.)

I would like to say hi to my brother and to my sister in law Glenn and Agnes Shecapio. Hi guys. I love you both sooooo much. Glenn tell Agnes to relax. I hope I will see you both really soon. Love you both from Margie Shecapio Mist. P.S. take care Glenn and Agnes in Nemaska ILYSM

I would like to say Hi! to D.D.B. in O-Jay. I still care about you and miss you a lot. These feelings I had for you will never end. Sorry for what I did wrong. Still thinking of you everyday. Fr: you know!

To Brigitte in Wem.: I just want to say I still love you. I wish we could be together again and 4 ever. See you soon in Wemindji I hope. Remember I still love you always. Love guess who. P.S. Take care love you from me.

I would like to say Hi to Toby Gilpin in Wemindji. I have the biggest crush on you and make my heart pound so fast when I see you. Your eyes, your smile and the way you walk. I love you fr: your secret admirer.

We would like to say to Brian Gilpin so what's cutey boy? Us we're fine in Chisasibi fr: Chisasibi girls who think you're cute. TAKE CARE. We love you so much, see you soon.

Chère Mireille bienvenue au pays du Père Noël. J'espère que tu aimeras ton séjour à Waskaganish. Tu vas voir c'est loin d'être la Floride. Ta meilleure amie Catherine. P.S. J'espère que tu ne seras pas malade en

avion!

We would like to say we love you to Blake Bosum in Ojay. We love you with every beat of our hearts! We wish to see you again! From your secret admirers. P.S. Take care of yourself, and that cute face and that cute butt! xox

I would like to say Hi to my friends Sarah and Caroline Blacksmith in Waswanipi. Take care of yourselves! P.S. Don't party too much! From friend Naomi Bosum in Ouje-Bougoumou!

We would like to say a sweet hello to Jason, Adamie, Marcel, J.P., Greg, David, Stum (Edward). Every time we see you guys our hearts skip a beat! It's too bad that we don't live near you's and that you hunks aren't free. What we can say is "wow." You guys got it going for us. We can't certainly get our minds off you. Also you all have the greatest buns and sexy smiles. Till the end of time you will always be memorable. We love you all from: your ex-secret admirers xoxoxoxo... P.S. There was more from where that came from.

I would like to say Hi! and I miss you to a very special boy. Fr: Chis. Rene C. Hope to see you again and soon and always remember that I miss you a lot. From somebody that really misses you and hopes to see you. (Fr: Mist.)

Congratulations!! 2 the famous story tellers of Mist. Emily & Larry Shecapio on their active imagination. I guess it's true when they say "2 heads work better than 1." How did u guys come up with such amazing stories like that. From your number one fan Daniel White.

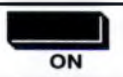
Jeannie Mamianskum, where are you? It's been two years and I still miss you. You've been a really good friend to miss. I've got a lot of things to say to you. Call me, I'd really like to hear from you (514) 653-7773. By the way (almost forgot) it's Natasha Happyjack from Waswanipi but I'm in Montreal. Somewhere, ha! ha! ha! Or write to me 13 Avenue Des Cygnes, Saint-Basile Le Grand, Que. J3N 1L1. I'll be waiting to hear from you. From: friend always Nat. H.

I would like to say hi to my girlfriend Shannon Fick in Lac Simon, so how are you there. Here it's boring without you here. Can you come down here sometimes cause I miss you. Hey Sarah Icebound said hi and take care. From: your secret admirer R.K. you know me.

Please let go: To the person who still cares. We met while still young. Our love is still there. Since I gave my heart to him. You said you never let go or at times you needed someone to talk to. You would pick up the picture and looked at me there. I say to you once again and for the very last time, I'm so sorry that I met you but our times were special. Yes, at times how I used to long that it was only us forever. My long lost love, I remember you daily, Don't you forget... but we cannot carry on. We both have families to cherish. Somewhere in me, I will keep our special moments that we once knew. Now I'm asking you to let go. Let our love that we once knew, Flee in the air forever. Please let go...

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EMPLOYMENT OPPORTUNITY

The Cree Nation of Mistissini is presently seeking a highly motivated and experienced Heavy Equipment Mechanic to operate and maintain its new municipal garage facilities and to provide an Apprenticeship Training to a Cree candidate.

REQUIREMENTS

Five (5) to ten (10) years work experience in the relative field of Heavy Equipment mechanics;
Must hold a certification recognized by an Educational Institute;
Working knowledge of French & English Language is required;
Experience and proven ability in working with Native people is an asset.

CHARACTERISTIC FUNCTIONS

- Supervises all activities within the municipal garage facilities;
- Ensures all equipment, machineries and vehicles owned by the Cree Nation of Mistissini are maintained and inspected as required;
- Applies all necessary repairs on machineries and vehicles as required;
- Ensures the establishment of inventory and stock as required for all machinery and vehicles;
- Identifies and recommends additional equipment as required for the operations of the garage;
- Provides supervision and training to the Apprentice Mechanic and certifies the necessary hours as required;
- Performs other related duties.

The Employment Opportunity will be on a one (1) year contractual basis with a possibility of an extension if required. The successful candidate will be under the direct supervision of the Director of Public Works of the Cree Nation of Mistissini.

LOCATION: Mistissini, James Bay Territory,
Quebec

SALARY: Commensurate with experience
plus other benefits.

STARTING DATE: April 15, 1996

PLEASE ADDRESS ALL INQUIRIES TO:

Mr. Robert Jimikin
Director of Public Works
Cree Nation of Mistissini
187 Main Street
Mistissini, Quebec
G0W 1C0

Tel: (418) 923-3461
Fax: (418) 923-3115